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VOL. XIII, No. 16

MONDAY, FEBRUARY 16, 1920

WHOLE No. 357

Dr. Charles Upson Clark

Principal of the Massawippi Summer School, at North Hatley, Quebec, has just returned from an extended tour in Europe, including Buda-Pesth, Czernowitz, Bucharest, Fiume, etc.

Besides his illustrated lectures on Greater Roumania, the Balkan Tangle, and the Adriatic Problem, he has prepared talks on the Roumanian Language and Literature, and the history of Roumania's struggle for liberty.

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NEW YORK, FEBRUARY 16, 1920

No. 16

MODERN ANTIQUITIES¹

An eminent Professor of Economics once dropped the bitter remark in my hearing that it was actually possible for a person to graduate, "without an iota of modern thought", from the institution with which he was connected. His shaft was undoubtedly directed at one or two classical students who had left the Academic halls without a single course in such subjects as Economics, Political Science, or Pedagogy. Deplorable though the situation may have been, certainly the professor's expression was inaccurate, or at least, debatable. The question instantly arises, What is modern thought, that is, thought which is strictly modern in its inception and its development? The solving of it may afford amusing diversion for the antiquarian.

In reviewing recent inventions and theories, certain obvious parallels at once present themselves to a facetiously minded classicist. The modern world, for instance, claims for its own the automobile and things automatic, but even Homer² conceived the idea of self-moving contraptions for the conclaves of the Gods. The silver-footed Thetis, once, on a visit to Hephaestus, found him

'sweating in toil and busy about his bellows, for he was forging tripods, twenty in all, to stand around the wall of his established palace, and beneath the base of each he had set golden wheels, that they might automatically enter the assembly of the gods and return again into his house, a marvel to look upon'.

Feats of aviators, too, claim an awed attention to-day, but the first 'nose-dive', you will remember, occurred in the Minoan Age, when Icarus plunged headlong into the sea that bears his name, and it was his sire Daedalus who achieved the first transmarine flight, *en route* from Crete to Sicily or Cumae, while fisherman, shepherd, and ploughman stopped to gaze³.

Even the fireless cooker was in embryo in Roman times, if Friedländer⁴ correctly explains the Jew's equipment of Juvenal 3.14, for he interprets *cophinus faenumque* as a basket filled with straw with which to keep food warm for the Sabbath. Experimentation is still in process to perfect the production of unbreakable glass, and recent advertising columns flaunt the virtues of 'pyrex', a heat-proof glass for cooking utensils. But here, too, Petronius⁵ looms up with a story of a glass-blower who made a phial that was unbreakable.

'When he had been admitted into the presence of the Emperor with his invention, he had Caesar hand the phial back to him; then he threw it on the tile floor. The Emperor was mightily terrified, but, when the craftsman picked up the cup from the ground, it was merely dented like a bronze bowl; then he took a small hammer from the fold of his garment, and easily made the cup perfect again. After this he thought that he was seated on the dais of the Lord God Almighty, especially when Caesar said to him, "Does anyone else know this quality of glass?"'. But just see what happened. When he said, "No", the Emperor ordered him to be beheaded, because, if this device were generally known, people would consider gold as cheap as mud'.

Thus our great or simple innovations may be after all only renovations. Hark to the official at the top of the escalator, monotonously reiterating "Right foot first"; he is but an echo of the slave who was stationed at Trimalchio's dining-room door to greet the entering guest with the warning, *Dextro pede*⁶. Note, too, Trimalchio's up-to-date memorandum calendar with its familiar sounding entry, 'Our master Gaius dines out December thirtieth and thirty-first'.

Many little social customs, too, have a long pedigree. Theaters in our day occasionally advertise a 'Ladies' Night' or a 'Children's Matinée', but how much more liberal and frequent was the giving of gifts at Roman spectacles. For days in succession, Suetonius' reports, Nero scattered largesses among the people: birds of every kind, provisions, grain tickets, wearing apparel, gold, silver, precious stones, pearls, paintings, slaves, domestic animals, and trained beasts; even ships, islands, and lands were apportioned! At Stella's shows to celebrate the close of Domitian's Sarmatian campaign, Martial⁷ declares that every day had its special presents; there were showers of sportive coins, or tickets allotting animals and birds, not to mention chariots and other munificent rewards. The ingenuities of the social climber, also, meet a challenge. Many were the trials of the ushers at the Roman theaters and amphitheaters to keep free from rich pretenders the seats that were reserved for the Knights. According to Martial, various wiles were attempted to ward off suspicion: a Laevinus⁸ feigned sleep; a Bassus⁹, donning gay-colored cloaks, dressed the part of a Knight; a Nanneius¹⁰, after being ousted, sat in the row immediately behind, but leaned forward so far that his head, at least, was 'among the Knights'. A Phasis¹¹ boldly claimed his rights with true hauteur; while he was praising the Emperor's edict

¹This paper was read at a meeting of The Philadelphia Classical League, in February, 1919.

²Il. 18.369-377.

³Ovid, Met. 8.183-235; Vergil, Aen. 6.14-33.

⁴See the note in his edition, on 3.14.

⁵51.

⁶Petronius 30.

⁷106.9

⁸Ibid.

⁹5.23.

¹⁰Nero 11.

¹¹5.14.

¹²5.8.

'which reserved the seats for the Knights and restored their ranks undefiled, while, in a dazzling purple cloak, he was haughtily declaring with pompous bombast, "At last we may sit more comfortably, now the Knights' dignity has been reestablished; we are not pressed or contaminated by the rabble", . . . suddenly, the usher ordered those arrogant purple robes to depart!"

Rome knew, also, the ancestor of the unscrupulous modern shopper. See him¹⁴ enter the most exclusive establishment on Broadway, the Via Lata; he inspects the fairest slaves, those that are not exposed for public sale but are shown in private only to the élite; examines rare ivory ornaments, and furniture of choicest wood inlaid with tortoise shell; tests Corinthian bronzes, criticizes statues of Polycleitus, detects flaws in the finest crystal (yet sets aside a few specimens for future consideration); scrutinizes goblets of Mentor's chasing, seeks out the richest and most costly precious stones, and, finally, after a whole day's fatiguing efforts, purchases a couple of common cups for a two-cent piece, and—carries them home himself! How true it is that our very humor is hoary with age! This is corroborated by a statement, attributed to Mark Twain, which admits that "there are but thirteen jokes in the world, and Aristophanes and Martial had twelve of them. Modesty prevents me", adds the Dean of Wit, "from mentioning the author of the thirteenth".

When we turn to more serious issues, we find even closer and more vital analogies. It was my good fortune several years ago to attend a lecture by one who is, I believe, the foremost authority of our day on Architectural Acoustics, yet his classification of the subject into Reverberation, Interference, Echo, and Consonance is, confessedly, based on Vitruvius's *De Architectura*; and the theory which has brought fame to himself and perfect acoustic properties to many a modern auditorium was derived, he acknowledged, from a passage in Vitruvius which had long been misinterpreted. Again, with the introduction of prison reform, the so-called 'new' treatment of the insane, and the problem of our soldiers who have been shattered in mind and body, we are hearing and reading much about 'occupational therapy', but that, too, is no more modern in its idea than in its very phraseology. As Dr. R. M. Gummere reminds us in his article on *The Modern World and the Latin Classroom* (*The Nation*, January 4, 1919), Celsus, in a treatise on Medicine, written in the Augustan age, advocated the theory that the insane should not be caged like beasts, but that they should be developed as far as possible toward normal conditions, and that their minds should be occupied with reading matter, and led into sanity by psychological anticipation.

And what of the Elysian Fields of Economics, Political and Social Science, and Pedagogy? Certainly Xenophon, as the implement of Socrates, did some very

effectual ploughing in the first, and his *Economist*, though speaking strictly for domestic economy, offers a good working definition for Economics in general as 'the science that treats of the efficient management of all things that are advantageous for the purposes of life'¹⁵. True wealth, he maintains¹⁶, includes only the things which one knows how to turn to profit and use, and therefore money itself in the pockets of a man who does not know how to use it does not constitute wealth. Vigorously he pleads the cause of agriculture¹⁷ as the most satisfactory employment; it provides the necessities of life, he reasons, inspires courage and patriotism, and is the easiest to learn, and the pleasantest to follow, since it gives the body beauty and hardiness and allows the soul leisure to meet the claims of friendship and civic duty. Other interesting theories he promulgates, on industrial profit-sharing¹⁸, special occupational fitness¹⁹, and careful selection in matrimony²⁰.

It would be nothing short of ludicrous to speak of Political Science or Sociology as modern in any broad sense. Ever since the 'Ideal State' of Plato and of Cicero, not to mention Plutarch's *Lycurgus* and other ancient documents on statecraft, any theory of government has been in large measure imitative. And it is difficult to find many points in either social or socialistic programs that do not seem to have pilfered their initial ideas from some ancient source. In this connection it is interesting to note Emily James Mrs. Putnam's mock arguments against the Classics, in *The New Republic* for December 15, 1917. The agnostic may say, she writes, that "irreligion thrives because we are accustomed from childhood to the knowledge of the splendid rationalisms of Greece and Rome". After reviewing other facts, she proposes: If socialism, feminism, and academic freedom base their arguments on Plato, by all means let us cut out Plato! A case in point, on the Roman side, would be the German Bolshevik Socialists. In adopting the picturesque title *Spartacides*, they have confessed a debt to antiquity which we might wish had been cancelled; they have also exhibited the usual, inexplicable psychology of their nation and lack of a sense of humor, for their appellative at once damns their cause and predestines a tragic fate.

The woman movement, too, is backed by the ages. Livy²¹, with Lucius Valerius as his spokesman, quoting from the *Origines* of the antagonistic Cato, records the occasions in early Roman history when the women had appeared in public with concerted action, always to the advantage of the State:

'In the period primeval, even in the reign of Romulus, when the Capitol had been taken by the Sabines, and a pitched battle was being fought in the Forum, was not the fight stopped by the interference of the women between the two forces? When . . . the legions of the Volscians, under the command of Marcius

¹⁴Martial 9.59.

¹⁵*Oeconomicus* 6.4.

¹⁶9.12. ¹⁷12.3 ff.

¹⁸1.12.

¹⁹4.13 ff., especially 6.9.

²⁰7.10 f.

²¹34.5.

Coriolanus, were encamped five miles from Rome, did not the women turn away that army which would have overwhelmed the city? Again, when Rome was taken by the Gauls . . . did not the women, by unanimous consent, bring their gold into the public coffers? In the Punic War, not to go back to remote antiquity, when there was a scarcity of funds, was it not the contributions of the widows that supplied the treasury?

The conservative Cato himself, in Livy's narrative concerning the repeal of the Oppian Law, was most frank with his reasons for opposing the extension of women's privileges. In a speech to the Senate he said:²²

'Will you give the reins to their ungovernable nature and their uncontrolled passions, and then expect that they themselves should limit their licenses, when you have failed to do so? . . . They long for liberty, or rather . . . for boundless freedom in every respect, . . . if you allow them to throw off their restrictions one by one . . . and at last to be set on an equal footing with men, do you suppose that you will be able to tolerate them any longer? The instant they have reached an equality with you, they will be your superiors'.

Many generations later Martial²³ echoes this last sentiment when he warned a friend that 'a wife should be inferior to her husband, for in no other way are a man and woman made equal'.

Livy's whole account²⁴ of the repeal of the Oppian Law is so thoroughly up-to-date in tone that, except for its excellent style, it would seem to be interpolated with newspaper reports of recent suffrage debates or of the antics of presidential hecklers and speech-burners. This law²⁵, which had been passed as a Punic War measure, enacted that

'no woman should possess more than half an ounce of gold, or wear a variegated garment, or ride in a carriage drawn by horses, in a city, or any town, or any place within a mile of one, except on the occasion of some public religious function'.

When certain plebeian tribunes proposed the repeal of the law,

'the Capitol was filled with crowds, . . . and the women could not be kept at home, either by advice or shame, or even by the commands of their husbands; but they beset every street in the city, and every entrance to the Forum, begging the men as they went down into the Forum, that, in the present flourishing condition of the State . . . they would allow the women to have their former ornaments of dress restored. The feminine throng increased daily, for they came even from the towns and the villages, and at length they had the boldness to go up to the consuls, the praetors, and the magistrates to make their petition'.

Cato's arguments (like those of many a modern 'anti') were concerned more with his conservatism and his prejudices against women than with the fairness of their cause. Why should they be ashamed of simplicity and thrift? Hear his bluster²⁶:

'Be assured that when a woman once begins to be ashamed of what she ought not to be ashamed, she will not be ashamed of what she ought'.

His opponent, Lucius Valerius, exposed his prejudices and asked for justice²⁷:

'Shall every other class of people feel the improvement in the condition of the State, and shall our wives alone reap none of the fruits of the public peace and prosperity? . . . Shall we allow the privilege of wearing the embroidered toga to the magistrates of colonies and towns, and to the very lowest of them here at Rome, the street commissioners, and not only of wearing such an ornament of honor while alive, but of being buried with it when dead, and shall we forbid the use of purple to women alone? . . . Shall your horse be more richly accoutered than your wife? . . . Elegance and ornaments and dress, these are the women's badges of distinction; in these they delight, and glory; these our ancestors used to call the women's world'.

So the contest raged. The day after the debate the women in a body, after the manner of the White House sentinels, beset the doors of the opposing tribunes, and did not retire until their intervention was withdrawn. Thus was the law annulled.

Now hear the inspired invective of the educational iconoclast:

'I believe that our young men become absolute dolts in our Colleges, because they see and hear nothing of real life there. . . . And if you will pardon me, it is you teachers above all others who have destroyed eloquence. . . . When originality flourished in art and literature, no "doctor" from academic cloisters had ruined the intellect'.

You might hazard the guess that this is a clipping from Dr. Flexner's notebook, but no, it is merely Encolpius, the mouthpiece of Petronius in his *Satyricon*²⁸, challenging a Professor of Eloquence in the time of Nero. Furthermore, Encolpius really typifies the anti-Flexnerian reactionary, who criticizes the frills and the shortcuts that have crept into education. Professor Agamemnon's retort²⁹ is equally striking:

'Indeed the teachers are not responsible for the practices of the Schools. If they don't lecture as the young people like, "they will be left alone in the Colleges", as Cicero says. Like those who fawn upon the well-to-do to get invited out, they plan primarily for what they think will best satisfy their audience . . . A professor of oratory is like a fisherman: if he does not put on his hook the bait which he knows will attract the little fish, he will have a long wait on his rock without any hope of a catch. . . . It is the parents that deserve rebuke, for not wishing the children to become proficient through stern discipline. In their over-ambition and hurry to realize their hopes, they thrust their charges into a profession, while they are still babes and ill-trained'.

Agamemnon's advice was that it is of first importance to perfect the character of youth by the rigid laws of simplicity and temperance, and to realize that a thing is not of the highest value simply because boys like it; those who show an eagerness for knowledge should be allowed to go step by step, reading much, training their minds by the precepts of philosophy, and acquainting themselves with high standards for imitation.

But, of course, Professor Agamemnon, like his modern counterparts, was an old fogey. What was the use of

²²34.2 f.

²³Livy 34.1.

²⁴8.12.3 f.

²⁵Livy 34.4.

²⁶34.1-8.

²⁷Id., 34.7 f.

²⁸1 f.

²⁹3 f.

cultural pursuits? Literature was no more profitable then than now. Did not Ovid's father remind him³⁰ that Homer himself had not left a penny? 'Vocational training' was the road to real success—the ultramoderns have no corner on that open sesame. Recall the prosperous canvas manufacturer and member of the local fire department, one of the *parvenus* at Trimalchio's dinner which Petronius³¹ describes. With all his aspirations for his sons, he considered that one of them had become steeped quite enough in literature, and he determined to have him 'learn the trade of barber, auctioneer, or advocate at least—something that he could carry to the grave with him'. And why not? Could not both Juvenal³² and Martial³³ record barbers who had acquired untold wealth? And as to auctioneers hear Martial³⁴:

'Two praetors, four tribunes, seven advocates, ten poets, were recently asking a certain old gentleman for the hand of his daughter in marriage. Without a minute's hesitation he gave her to Smoothtalk, the auctioneer. And tell me, Mr. Stern, was he altogether a fool?'

Indeed, the epigrammatist admonishes elsewhere³⁵, 'Don't send your son to teachers and professors of liberal studies to have him waste his time over Cicero and Vergil. If he shows an inclination to write verses, disinherit him. If he wishes to learn lucrative arts, have him taught music so that he may perform on the lyre or the pipes; but, if he is dull, make him an architect or an auctioneer'.

Shoemakers, too, could come into a mighty fortune. Martial³⁶ envied their gladiatorial shows and their luxurious estates, and was driven to cynicism, exclaiming,

'Ah, what idiots my parents were to give me a liberal education. What good are literary critics and professors of eloquence to me? Break my trifling pens and tear up my poems, my frivolous muse, if a boot can give all this to a cobbler'.

A paper that attempts to review modern institutions would scarcely be complete without an allusion to that absorbing attraction of the day, the moving picture, which presents every sort of thrilling or ludicrous performance that man's imagination or ingenuity can devise. We duly marvel at the wonders of the kinetoscope, although we realize that much that it portrays is sham. But, should we go back to the Roman world of the first century or earlier, we should find throngs of pleasure-seekers thrilled not by film reproductions, which they would have considered decidedly 'tame', but by 'living motion pictures', where there was little recourse to cardboard or to straw dummies. These exhibitions were given in the amphitheater, usually as an *entr'acte* or specialty amid the more serious gladiatorial combats. The star performers were generally criminals who sometimes underwent torture or actual death. Cruel it was, to be sure, but the world is not

yet agreed upon a merciful treatment of criminals. Mythology and legend furnished an especially rich field for the plots of the scenario. Mucius Scaevola³⁷ burned his right hand on the sacrificial altar in defiance of the threats of Lars Porsena whom he had attempted to assassinate; in a tunic of pitch Hercules³⁸ was cremated on his funeral pyre. Martial writes³⁹:

'Whatever <Thracian> Rhodope is said to have beheld in Orpheus's theater', the arena has exhibited to you, Caesar. Rocks have crept and a forest, such as the grove of the Hesperides is supposed to have been, has run in marvelous fashion. Every kind of wild beast and cattle has been there and above the bard many a bird has poised, but Orpheus himself lay prostrated, mangled by an ungrateful bear. Only in this particular was the story acted contrary to tradition.

The miraculous element was managed by means of mechanical devices called *pegmata*⁴⁰. These consisted of several stories, which automatically rose and fell, opened and shut, projected or recoiled. With their aid, for instance, the primitive aeronauts, Daedalus and Icarus, could make their flights⁴¹. According to Statius⁴², night itself was no bar to the performances: 'Scarcely had darkness fallen when a circlet of lights was lowered in the middle of the amphitheater, glowing mid the dense shadows and outshining the glaring constellation of Ariadne's crown. The blazing torches light up the sky and allow no license to the dim night. Dull quiet flees and restful sleep . . . goes off to other cities'.

Even the 'Gay White Way', we see, had its prototype in antiquity.

Spectacles were not restricted to the air above or to the earth beneath. With the suddenness of magic the vast arena could be flooded and as speedily drained again. This transformation of the arena into a sea gave opportunity for Leander's Hellespontic trips to his lady love, and for the antics of nymphs and divinities of the deep. For example⁴³, foreshadowing Annette Kellerman and her school, 'A trained band of Nereids frolicked all over the water's surface, and pictured the yielding billows with various manoeuvres'. Sham battles, too, were presented, growing more and more intricate; and as each Emperor vied with his predecessor in producing shows novel and unique⁴⁴, even wild beasts and chariots appeared in aquatic sports; indeed, if we are to believe Martial⁴⁵, 'whatever was seen in the Circus and the Amphitheater was displayed in Domitian's prolific wave'. If, therefore, we should journey along the Styx to-night and recount to Martial the kaleidoscopic wonders of the modern theatorium, I doubt not that he would turn to us with a shrug of his shoulders and put his characteristic question, 'Tell me, which are the greater miracles, yours or Caesar's?'

³⁰Martial 8.30; 10.25.

³¹Martial, Spect. 21.

³²Seneca, Epp. 88.22; Martial 8.33.3, Spect. 2.2; Juvenal 4.122; Suetonius, Claudius 34; Prudentius, Peristeph. 10.1016 ff.

³³Martial, Spect. 8; Suetonius, Nero 12.

³⁴Silvae 16.85 ff.

³⁵Martial, Spect. 26.

³⁶Suetonius, Iulius 39, Tiberius 6, Claudius 21, Domitian 4; Dio 55.10, 61.9, 67.33, 62.15, 66.25.

³⁷Spect. 28.

³⁸Tertullian, Apologeticus 15.

³⁹Ovid, Tristia 4.10.21 f.

⁴⁰1.24 f.; 10.225 f.

⁴¹6.8.

⁴²5.59; 9.73.

⁴³46.

⁴⁴7.64.

⁴⁵5.56.

But enough! It is unnecessary, though quite possible, to continue *ad infinitum*. It must be clear by now that there is almost need of the lantern and the peregrinations of a Diogenes to search for a 'modern thought'. Let the Pythian Oracle decide which is the wiser and the more truly educated, the man who, familiar with the origins of things, sees their stupendous scope and therefore 'knows that he knows nothing', or the one who, having a complete survey of the surface, ignores the hidden parts, and is sure that he knows it all. At all events, if it is true that a classical student can graduate from any American College "without an iota of modern thought", then equally true is the corollary that there is something radically wrong with classical teaching—if you will pardon my voicing such a trite and obvious conclusion.

Never has the classicist had such a golden opportunity to question his methods and to retrieve, if necessary. It is another truism that this is the day of educational reconstruction. From every quarter come queries and suggestions, doubts, hopes, and fears, as to post-bellum instruction. The world has seen and felt the shocking results of a materialistic creed. Is the classicist prepared to step into the breach which is being made for him? Non-classical publications, including some of the most modernized and most influential organs, are giving his cause publicity. Mrs. Putnam's contribution to *The New Republic* for December 15, 1917, has already been cited. *The Dial*, in an editorial for November 2, 1918, commends the advocacy of the study of Latin by M. A. Meillet of the *Collège de France*, and confesses that the "ancient humanism . . . seems to-day . . . a more healing and gracious doctrine than it did in the first days of July, 1914" (see *THE CLASSICAL WEEKLY* 12.112). *The Outlook* for November 13, 1918, publishes *A Classic Instance*, by Dr. Henry Van Dyke, maintaining that the Classics "instill a sense of order and inspire a sense of admiration . . . which are needed by the people . . . of a sane democracy". In the *Philadelphia Public Ledger* of December 1, 1918, appeared an article by Professor Arcadius Avellanus, of the Catholic College of St. John, suggesting Latin as the official language for the peace conference! It is interesting to note in this connection the Latin ode *Ad Americam* which is reprinted in the issue of *The Literary Digest* for February 8, 1919; this poem is in the meter of Vergil's *Aeneid* and eulogizes America's part in the war; it was written by M. Humbert, a member of the *Académie des Beaux Arts*, and was first published in the *Journal des Débats*. On December 16 the American Academy of Arts and Letters, after electing to membership in their honored body an eminent sponsor of the humanities, Professor Paul Shorey, passed a resolution to encourage the study of Greek and Latin in the Schools, Colleges, and Universities, because an opposite policy would "lower the intellectual and aesthetic standards of our Secondary Schools, and the average intelligence of the American people, and . . .

debase their written and spoken English (see *THE CLASSICAL WEEKLY* 12.80,96). This was followed by an editorial in *The New York Evening Sun* of December 21 which not only stamped the resolution with its approval, but declared that standards had already been lowered, and that "ignorance of the thought and ideals of the Greek world is responsible for many of our modern absurdities" in careless expression, thinking, and argument. In January, 1919, one of our largest publishing houses, taking advantage of the situation to advertise one of their publications, sent out a circular letter in which it called attention to the growing respect for the study of Latin, and asserted that

this war has established beyond peradventure the fact that the studies which develop the finer instincts, and which train us to think clearly and decide quickly, must have a more prominent part in the curricula of our American Schools and Colleges.

The Nation for January 4, 1919, gives prominent place to Dr. R. M. Gummere's article on *The Modern World and the Latin Classroom*, to which reference has been made in this paper, and the January number of the *Educational Review* contains an address on *Education After the War*, by President Nicholas Murray Butler (see *THE CLASSICAL WEEKLY* 12.161-162), who asserts that

the classics remain the unexhausted and inexhaustible fountains of excellence in all that pertain to letters, to art and to the intellectual life.

Truly the outlook is brilliant, if classicists are ready to meet the demands. But it is evident that, like the chambered nautilus, many will have to cast aside an outgrown shell. And never may there be such another opportunity to dispense with unsuccessful methods and find a scapegoat for all shortcomings. Germany must shoulder even this ignominy: Germany, cries one, is the origin of the seminar; "it is due to the pernicious influence of the German professors", claims Professor Avellanus, "that Latin has ceased to be the language of the educated", for they have involved it in a "cloud of mystery" with their endless "refinements, . . . elucidations, . . . and disquisitions"; and behold in Germany, warns President Butler, the disciples of a "psychology without a soul and an economics with no vision beyond material gain".

Let us, then, follow Dr. Gummere's advice and develop a vital and modern method of teaching Greek and Latin. It is by results which will speak for themselves that we must prove our claims. There is much to do to secure to the Classics an unshakable and an undeniable place in the future curriculum. What is to be the keynote of the new score? Or, as a Professor of Education recently inquired of a classical scholar, with startling abruptness, "What is your main *excuse* for studying Latin?" In view of the wealth of 'excuses', the question matches one that was put to a colleague of mine by a despairing student, who expectantly demanded, "Professor, tell us, please, in a word, exactly what is Pragmatism?" But if a succinct response must

be returned to the educator, is not the one overpowering, noncontrovertible truth about Greek and Latin the fact that they represent and interpret the civilization which is the basis and the inspiration of the life of the Western world? It is as stupid to oust ancient history from the Schools in favor of American and modern European history as it would be to knock out the first two stories of a skyscraper and expect the rest of the structure to stand. It is as ridiculous to consign future generations to translations of ancient sources as it would be to substitute for "Rock of ages cleft for me", a Japanese version which quaintly runs, "O stone of the years split for my benefit!"

If, then, our chief 'excuse' for existence is to promulgate "those ideas which are the common heritage of European civilizations as a whole", we must agree with President Butler that efforts to train all students to become grammarians and philologists should cease, and that the greatest emphasis should be laid upon matters of human interest, conduct, and feeling. 'Democracy' is the mighty word that is being bandied from lip to lip to-day the world over, but Dr. Van Dyke reminds us that no democracy has ever survived without an intellectual aristocracy at its heart, and that the most vital qualifications for membership are not technical knowledge and skill, but broadmindedness, clear thinking, lofty motives, balanced judgment, and strong devotion to duty. "For the cultivation of these things", he adds, "the study of the Classics has been and still is of the greatest value".

For the new order I am not one who advocates the complete elimination of grammar, syntax, and prose composition, but I regret to find them the cause of turning away many an aspirant who is interested mainly in the cultural or the strictly literary value of the Classics. I believe that these should be vigorously required of all who desire to be specialists or teachers, but that they should be relegated to a special period, and should not be forced, with a high death rate, upon all students. In the general revision, however, there is need of the utmost caution. Let us beware lest, in our zeal to discard certain non-essentials, we lose at the same time some of our most cherished ideals. It would be disastrous to boast of mental discipline, and then completely remove technical grammar, which is one of the most effective means thereto. It would be folly to claim to secure accuracy and fluency in diction and expression, and then eject translation, which makes the supreme demand for precision in word and structure. This second point cannot be stressed too strongly; real translation is an art which is fast dying out, but every effort should be made to revive it, if we hope to maintain many of our claims about the advantages of a knowledge of Latin and Greek for spoken or written English. Though one believes in reading much in the Latin, or in rapid reading with paraphrase, at least a small portion should be set daily or periodically, not for careless transliteration, but for the true translation that

demands accurate expression, precise structure, and discerning judgment. But ever in the foreground should be the guiding principle of the dependence of the present upon the past. Humanity to-day must realize with President Wilson that "we should have scant capital to trade on were we to throw away the wisdom we have inherited and seek our fortunes with the slender stock we ourselves have accumulated"; it must grasp the wisdom of the poet of Nashapur in the quatrain of Fitzgerald:

With Earth's first Clay They did the last Man's knead,
And then of the last Harvest sow'd the Seed;
Yea, the first morning of Creation wrote
What the Last Dawn of Reckoning shall read.

SWARTHMORE COLLEGE.

ETHEL HAMPSON BREWSTER.

REVIEW

The Platonism of Philo Judaeus. By Thomas H. Billings. Chicago, Illinois: The University of Chicago Press (1919). Pp. viii + 105. \$1.00.

This dissertation from the University of Chicago is evidence of Professor Shorey's continued interest and instruction in the Platonic field of study. The subject was suggested to the author by Professor Shorey, to whom full acknowledgment is made in the Preface; but such an expression of recognition and acknowledgement is not sufficient for Mr. Billings, who subsequently refers to Professor Shorey or cites his works constantly, in footnote or text, throughout the book. This fact alone would lead to the expectation that the study would be thorough, interesting, and well presented, as, indeed, proves to be the case.

The reason for writing this dissertation, in view of the extensive literature on Philo, in which his relation to Plato is almost invariably discussed, the author finds in the necessity for a restatement of the subject because of its very obfuscation by voluminous handling. The greater part of the study is devoted to the influence of Plato on Philo's thought, and little space is given to resemblances in language. This linguistic phase of the work is especially eclectic and emphasis is laid on the fact that it is by no means exhaustive. It is, however, quite sufficient for the purpose intended.

After a brief sketch of the History of Philonic Interpretation, the successive chapters discuss Philo's Conception of the Ultimate Reality; The Intermediary Powers; Man's Soul and its Powers; and Ethics. Under these captions related theories are presented and occasionally similarities of language are abundantly proved by arrangement of selected phrases in parallel columns.

The dissertation is preceded by a Table of Contents and is concluded by an Index, and the mechanical execution of the work is marred only by frequent errors in the Greek texts quoted.

COLUMBIA UNIVERSITY.

T. LESLIE SHEAR.

CONSILIUM MALUM¹

Personae

Sextus puer. Manlia puella.
 Q. Manlius pater Sexti et Manliae. Vindex nauta.
 Pullo servus qui libros portat et liberos ad ludum ducit.
 Locus: via Romana. Sextus et Manlia in via sedent.
 Manlia libros tenet.

Manlia.—Ludum non amo!
Sextus.—Ludum non amo! Magistrum non amo!
 Libros non amo!
Manlia.—Cur in ludo semper esse debemus?
Sextus.—Quod Pullo in eum locum nos trahit. Pullonem non amo, ludum non amo!
Manlia.—Ubi nunc est Pullo?
Sextus.—Meos libros petit. Spero eum eos non inventurum esse!
Manlia.—Tum ad ludum nos non ducet!
Sextus.—Ducet. Me tuos libros legere coget.
Manlia.—Ubi nobis in ludum ire non necesse erit?
Sextus.—Ubi Pullo vivus iam non erit. (*Diu tacet*).
Manlia.—Interficiemusne Pullonem?
Sextus.—Non possumus, magnus enim est. (*Per viam tarde venit nauta*).
Sextus.—Manlia! Nautamne vides? (*Nautae dicit*)
 Quem locum petis?
Vindex.—Quid est, puer? Frumentum peto.
Sextus.—Nonne nauta es? Nonne navem magnam habes? Nonne longe per mare navigabis?
Vindex.—Imperator meus navem magnam habet, et per mare longe navigabit. Cur rogas?
Sextus.—Nonne servum bonum accipere cupis?
Vindex.—Servum?
Sextus.—Multa de mari et de navibus cognovit, sed de terra et de liberis nihil cognovit. Nobis non utilis est. Tibi eum dabimus.
Vindex.—Ho! Ho! Servum non video.
Sextus.—Videsne eum locum? (*Monstrat*). Ibi frumentum accipere poteris. Servus hic iam aderit. Accipiesne eum?
Vindex.—Accipiam. (*Exit*).
Sextus.—Quid de consilio meo putas?
Manlia.—Bonum consilium est. (*Pullo venit; libros portat*).
Pullo.—Paratus sum; libros inveni. Ad ludum—
Sextus.—Nonne, Pullo, multa de navibus et de mari in libris legisti?
Pullo.—Legi; sed cur—
Sextus.—De te clarus imperator audivit. Nuntium misit atque iubet te ad imperatorem in navem venire.
Pullo.—Me? Non verum est. Ad ludum—(*Nauta accedit. Frumentum portat. Pullonem videt*).
Vindex.—Puer verum dixit! (*Sexto dicit*) Puer! Estne hic servus qui multa de mari cognovit?
Pullo.—Puer verum dixit! (*Sexto dicit*) Estne hic nuntius imperatoris clari?
Sextus.—(*Pulloni et Vindici dicit*) Est.

Vindex et Pullo.—Ad navem! (*Procedunt. Sextus et Manlia rident. Manlius per viam accedit*).

Vindex.—Est meus amicus Manlius!

Manlius.—Est Vindex! Te diu non video. Meus servus quoque Pullo est. Ubi proceditis?

Vindex.—Tuus servus? Dedit mihi eum puer!

Manlius.—Quis puer?

Vindex.—Ille—

Sextus.—Ad ludum, Manlia, properare debemus.

Tardi erimus. Pullonem non exspectabimus.

Manlia.—Malum consilium fuit. (*Fugiunt. Vindex, Manlius, Pullo ad eos spectant, tum rident*).

Manlius.—Malum certe fuit consilium.

HIGH SCHOOL,
Somerset, Pa.

LILLIAN B. LAWLER.

DE DIE NATALI CHRISTI IN AMERICA
CELEBRANDA

Hoping to stimulate a rather restless First Year Latin class, I have at different times written out in Latin paragraphs about the School and the College town in which we live. The children have been in fact much interested, and have worked hard to get at the meaning of these paragraphs. Nothing else in my teaching has aroused such genuine interest and enthusiasm. As a specimen I enclose some paragraphs about Christmas. My most indifferent boy was inspired to attempt translation of them. Such stories can be typewritten, in sufficient numbers, for the use of the class by students in the Commercial Department of the School, or mimeographed, if the School is supplied with a machine. As an additional exercise, the class might be required to mark the quantities in their proper places.

In America dies natalis Christi dies festus est. Olim parvus puer in terra habitavit. Is enim a Deo ad terram missus erat et sua morte multos homines malo liberavit. Nunc Americani diem Christi natalem per omnem terram celebrant. Eo die omnes viri et feminae et pueri puellaeque dona ad amicos mittunt, quod eos amant.

Parentes pueris et puellis fabulam de bono viro semper narrant qui Santa Claus vocatur. Ille multa pulchra dona bonis pueris et puellis dat, sed nihil malis et pigris liberis dat. Vetus vir est atque longam et albam barbam habet. Magnum corpus habet et semper rubeam et albam vestem gerit. Santa traha vehitur quam octo cervi clari trahunt. Cervos per nivem agit quod Christi dies natalis in hieme est. Plurimi quidem liberi non Santae Claudii credunt. Multi autem alii tibialia in muris figunt et parentes in ea dona ponunt.

Liberi multi arbores in silvis sternunt et eas ad suas domos portant. Ibi eas erigunt. Multa ornamenta de arboribus pendent et nocte candela clarae ibi lucent. Saepe parentes in arboribus dona ponunt.

Die natalis Christi prima luce, immo saepe antea, liberi lectos linquunt, quod sunt cupidi dona videre quae Santa Claus portavit. Diem illum semper amant quod tum multa dona habent quodque omnes sunt laeti.

HANOVER, NEW HAMPSHIRE. FRANCES A. FESSENDEN.

¹This playlet is intended for classes that have been studying Latin for about five months. The vocabulary is taken from Professor Lodge's list.

THE CLASSICAL CLUB OF PHILADELPHIA

The 147th meeting of The Classical Club of Philadelphia was held on Thursday evening, January 15, with twenty-eight members present. The paper of the evening, entitled *Some Experiences of a Classical Corporal*, was given by Mr. Robert E. Dengler, of the University of Pennsylvania. It was a witty and most interesting account of his service in France with the A. E. F. Humorous anecdotes of personal experiences were mingled with observations upon the Roman archaeological remains in Southern France, his courses as a student at the Sorbonne, and general remarks on education in France.

B. W. MITCHELL, *Secretary*.

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

V

- American Catholic Quarterly Review—July, Mediaeval Latin Poetry, D. Dale.
- Athenaeum—Nov. 7, A Virgilian Cento, F. J. E. R. = (J. J. Mooney, *Hosidius Geta's Tragedy "Medea"*) [some general remarks on that perverse ingenuity which had its home in the Schools of rhetoric.]—Nov. 21, (W. J. Sparrow-Simpson, *The Letters of St. Augustine*).
- Contemporary Review—Nov., (H. St. J. Thackeray, *Selections from Josephus*).
- Harvard Graduates' Magazine—Sept., *Study of the Ancients*, A. B. Hart.
- Harvard Magazine—Dec., *Pygmalion*, J. J. Ryan.
- Historische Zeitschrift—24, 1, E. V. Hoffmeister, *Durch Armenien: Der Zug Xenophons bis zum Schwarzen Meere* (C. F. Lehmann-Haupt).
- History (London)—Oct., *The Ecclesiastical Policy of Constantine and that of Diocletian*, Alice Gardner.
- London Mercury—Dec., *The Royal Numismatic Society* [a note on a paper by H. Mattingly, who traces the origin of Roman Imperial Coinage not to the Republican mint at Rome but to the coinage of the Emperor in the provinces].
- Nation (London)—Nov. 15, *The Modern Spirit in Translation* = (Choruses from the *Iphigenia in Aulis* and the *Hippolytus* of Euripides. Translated by H. D.).
- New Statesman (London)—Dec. 6, *Modernising the Classics* = (Some Greek Masterpieces in Dramatic and Bucolic Poetry, Thought into English Verse by W. Stebbing).
- Poetry Review—Nov.—Dec., *Epigrams in Verse* [a note on J. G. Legge's *Echoes from the Greek Anthology*].
- The Review—Jan. 10, *At the Front in Poetry*, O. W. Firkins [notes on Latin Poems of the Renaissance. Translated by R. Aldington; Choruses from the *Iphigenia in Aulis* and the *Hippolytus* of Euripides. Translated by H. D.].
- Review of Reviews—Jan., (H. L. Warren, *The Foundations of Classic Architecture*); (Ferrero and Barbagallo, *A Short History of Rome*).
- Revue Historique—May-June, P. Duhem, *Le Système du Monde; Histoire des Doctrines Cosmologiques de Platon à Copernic* (A. Flüch).—July-Aug., L. Homo, *La Grand Crise de l'An 238 ap. J.-C. et le Problème de l'Histoire Auguste*; W. P. Mustard, *The Eclogues of Faustus Andrelinus and Ioannes Arnolletus* (A. Renaudet).
- Scientia (Bologna)—xxvi, xc, 10, *La Langue e l'Ecriture*, A. Meillet.
- Unpartizan Review—Jan.—Feb., *The Acropolis Express*, Anne C. E. Allinson [comments on Greece, ancient and modern].
- Yale Review—Jan., *The Classics after the War*, A. M. Harmon [notes on nine volumes of the Loeb Classical Library].
W. S. M.
- VI
- Abhandlung der Preussischen Akademie der Wissenschaften—XVII (1918), *Der Idioslogos, Untersuchungen zur Finanzverwaltung Aegyptens in Hellenistischer und Römischer Zeit*, G. Plaumann.
- L'Anthropologie—XXIX, 3, *Contribution à l'Étude des Celtes*, I. M. Pirouet.

Art and Archaeology—Nov.—Dec., *A Rival of Pompeii: Ostia Port of Rome*, Guido Galga.

Bookman—Oct., *The Study of the Classics in Translation: An Ontario Attempt*, W. L. Graham [describes an experiment made in Upper Canada College in the study of classical literature in translation. The author favors this method for many students].

Der Alte Orient—XVI, 3, *Seleucia und Ktesiphon*, M. Streck.

The Enquirer, Cincinnati—Jan. 3, "An Experiment" [a long and interesting account, on page 16, of the Walnut Hills High School, established in Cincinnati in September last, as a College Preparatory School, with emphasis upon the Classics].

National Geographical Magazine—Jan., *Asia Minor in the Time of the Seven Wise Men*, by Mary Mills Patrick [19 illustrations].

The Review—Jan. 17, (Joseph Hoppin, *Attic Red-Figured Vases*, 2 vols.).

Revue des Deux Mondes—Sept. 15, *La Ruine de la Civilisation Antique*, G. Ferrero.

The Texas History Teachers' Bulletin—Nov. 15, *A Lesson in Ancient History*, W. P. Webb [= University of Texas Bulletin, No. 1964, 5-13].

University of Pennsylvania Bulletin—Oct. 15, *A Friend of Caesar's*, John C. Rolfe; *Aristophanes and the Great War*, H. Lamar Crosby [= University Lectures Delivered by Members of the Faculty in the Free Public Lecture Course, 1918-1919, Volume VI, pp. 155-187, 347-369. Professor Rolfe's paper deals with Sallust].

Zeitschrift der Deutschen Morgenländischen Gesellschaft—LXXIII.1, *Zur Herkunft des Alphabets*, I. C. F. Lehmann-Haupt.

C. K.

NUMA AND EGERIA IN CHINA

Livy's account (1.19-21) of the meetings of King Numa and the nymph Egeria is brought forcibly to mind by an article in *The Literary Digest*, for January 17 last, which relates a bit of ancient legend that attaches to the province of Shantung:

"We learn that a certain dragon which had its habitat in the Yellow River near the mountain where the Emperor [Fuhi, circa 3,000 B.C.] went to sacrifice occasionally would come out of the wet and give his majesty sundry hunches regarding various things. 'The dragon appeared rising from the waters, and imparted to the Emperor the secrets of successful husbandry, which involved irrigation with the muddy waters of the river, the invention of nets with which to snare fish, the taming of animals, which brought the wild herds and flocks under the dominion of the people, the invention of musical instruments, which brought cheer into their lives, and finally delivered to the Emperor those mystic diagrams which have since been the foundation of their science of divination and of Chinese philosophy. . . Out of gratitude for the appearance of the monster from the waters of the Yellow River the Emperor adopted the dragon as the symbol of his empire and gave the title of Dragon to the officers of the empire'."

THE HILL SCHOOL,
Pottstown, Pa.

J. W. SPAETH, JR.

THE PAY OF TEACHERS

In connection with a note by Professor H. C. Nutting, in *THE CLASSICAL WEEKLY* 13.88, concerning the pay of teachers in the early Christian era, reference may be made to a passage of Libanius II, 212, 8: 'For those that are engaged in teaching, thought about material needs clogs the springs of the tongue, whereas the possession in abundance of the means to meet such needs makes the springs of the tongue gush forth'. I may be allowed to refer to my book, *The Universities of Ancient Greece*, Chapter IX, *The Professors: Their Pay and Position in Society*, 162-194 (New York, Charles Scribner's Sons, 1909).

J. W. H. WALDEN.

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